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Rev. T. P. HOLLAND.

IDEALS OF THE EAST

BY THE SAME AUTHOR.

DANTE AND HIS IDEAL.

WITH PORTRAIT AFTER GIOTTO.

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IDEALS OF THE EAST

BY

HERBERT BAYNES, M.R.A.S.

AUTHOR OF "THE IDEA OF GOD AND THE MORAL SENSE IN THE LIGHT OF LANGUAGE," "THE EVOLUTION OF RELIGIOUS THOUGHT IN MODERN INDIA," ETC.



Rev. T. P. HOLLAN

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TO

THE RIGHT HONOURABLE THE LORD REAY,

G.C.S.I., G.C.I.E., LL.D.,

PRESIDENT OF THE ROYAL ASIATIC SOCIETY,

WHOSE NAME

BY EAST AND WEST IS WELL BELOVED,

THIS VOLUME,

WITH MOST SINCERE RESPECT,

Is Dedicated.

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PREFACE.

THE Ideals of the East may be shortly classified as the ethical, the metaphysical, the theosophical and the religious. In many respects they differ from those of the West, but, for this very reason, are highly interesting and instructive. To the Occident we look for Law, to the Orient for Light. Believing that this Light is best expressed rhythmically, that poetry is the most fitting medium for rendering those lofty Ideals of Reason with which alone we are concerned, I have in each case given a metrical rendering of the original. The diction of the idealist, whether in India or Greece, is not that of the crowd; it is one full of types and tropes, is essentially poetic. The work of the trans-

lator should therefore surely be, so to interpret the Eastern Sage's thought, that the philosopher of the West may not be too conscious that the sublime ideas to which he is introduced are the outcome of a thinker wholly unlike himself both in language and in mind.

Of the many examples of the religious aspirations of the ages I have chosen five, to the last of which all Ideals of Faith lead up, and in which alone we fully find "the way, the truth and the life".

H. B.

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Na tatra Sûrjô b^{c}âti, na Ḱandra-târakaṁ
Na imâ vidjutô b^{c}ânti, kutô 'jam agnih.
Tam êva b^{c}ântam anub^{c}âti sarvaṁ,
Tasja b^{c}âsâ sarvam idaṁ vib^{c}âti.

KÂT^{c}AKA UPANIS^{c}AD, v. 15.

Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνουσιν αὐτῇ. ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.

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CHAPTER I.

THE ETHICAL IDEAL.

Anikkasâvô kâsâvam jô vatt^{c}aṁ paridaẖessati
Apêtô damasak'k'êna na sô kâsâvam araẖati.

Whoso from lust and lies is not yet free
Of yellow robe can never worthy be!

—D^{c}AMMAPADAM, i., 9.

THE NOBLE EIGHTFOLD PATH.

AS a purely ethical ideal, there is nothing surpassing the Noble Eightfold Path described by Śâkja-Muni, Gautama, the Budd^{c}a, at least 500 years before the Christian era.

The circumstances under which this ideal was set forth to the world are most memorable, but, in order to fully appreciate them, we must glance at the main features of the Indian teacher's life.

Gautama, Sidd^{c}ârt^{c}a, the Tat^{c}âgata, was born in

Kapilavastu, a city about ninety-three miles north-east of Benares, on the river Rôhini, now known as Kôhana, on a Friday of the year 623 B.C. He was the son of King Śudd^{c}ôdana and Queen Mâja who ruled over the Śâkjas at the foot of the Himâlaja. Alarmed at the prophecy of Kaladêvila, who, coming from the Himavanta forest soon after the prince's birth, threw himself down at the foot of the child and exclaimed: "Truly this child will become a complete and absolute Budd^{c}a," his father used every means in his power to hinder its fulfilment, for he wanted Prince Sidd^{c}ârt^{c}a to become a world-ruling monarch. So he had three palaces built for his son, one for each of the three Indian seasons, surrounded by wide gardens and groves and beautiful parks, in which were cool grottoes and exquisite flowers, above all the lily and the lotus. Here, amongst the noble of the land, the young prince lived far from the toil and turmoil of the world, knowing nothing of pain, disease or death. In his sixteenth year the king gave him in marriage to Princess Jasôd^{c}ara, the daughter of King Suprabudd^{c}a, and

in due time a son was born to make their happiness complete. But in the course of his wanderings in the parks and gardens he saw four remarkable phenomena, which led him to meditate deeply on the nature of life, namely, an old man bowed by the weight of years, a sick man covered with sores, a putrefying corpse and a venerable mendicant monk.

These facts had such a depressing effect upon him, convincing him not only of the mortality and relativity of all human knowledge but also of the sadness and illusiveness of life, that he thenceforth renounced all the pomps and vanities of a Royal House and the cares of State, and devoted himself to the investigation of the causes of sorrow, death and re-birth, and of the means to be used for their extinction. Like the venerable monk who appeared to him, he resolved to leave the world and go forth into the wilderness. One night, at the age of twenty-nine, he left palace, wife and child to begin the life of a hermit. Having come to the river Anôma, he cut off his long, beautiful hair, and gave his arms, trinkets and horse to his faithful Ḱanna,

charging him to tell the King and Princess Jasôdᶜara what had become of him.

Seven days he stayed on the banks of the Anôma, changed his raiment for that of a passing beggar and made pilgrimage to Rag'agrha, the capital of the kingdom of Magadᶜa. Near here lived two pandits, Alara and Uddaka, and to these learned men Gautama joined himself as a pupil. They taught that the soul could be purified and salvation obtained by means of prayers, sacrifices and religious rites. Gautama performed all the ceremonies but failed to find peace. There were, however, certain Brâhmans who preached mortification as the way to salvation ; so Gautama tried to live according to their rules, burying himself in the thick forest of Uruvela and practising the most severe austerities.

Here, at Buddᶜa Gajâ, five disciples came to him, namely, Kaundinja, Bᶜaddag'i, Vappa, Mahanama and Assag'i.

For nearly six years this little company remained in the Uruvela forest, until, one night, after much

fasting and watching, Gautama fainted and fell, his companions supposing him to be dead. At length he came to himself and soon became convinced that asceticism was a mistake. When he decided to take nourishment regularly his followers were offended and forsook him. Still the teacher went on pondering on the way to perfect enlightenment. One morning he bathed in the river Nerañg'ara, took rice from the hands of a maiden named Sug'ata and felt refreshed and strengthened. The whole day he spent in meditation by the river's bank and, toward evening, went and sat under a mighty Nigrôdᶜa (*ficus religiosa*), ever since called by the Śramanas Bôdᶜi, *i.e.*, Enlightenment, where, at the end of seven days, he became *Sammâsambuddᶜa*, "the wholly Enlightened," and attained Nirvâṇa. Then he arose and went to the fig-tree Ag'apâla.

Under this tree Mara, the Tempter, came to him and said :—

"Now enter peace eternal, O Sublime One! Thou hast beholden truth, difficult to obtain, bringing joy

and bliss, which alone is revealed to the wholly-Wise. Why linger on earth? Mankind is given up to worldly pursuits, and only finds pleasure therein. The sublime World-Order, the law of concatenation of cause and effect it will not grasp; it will not hear the doctrine of denying the will to live, of curbing the passions and of the way to salvation. Abstain, then, from proclaiming the doctrine and enter everlasting peace!"

"Away with thee, Wicked One!" said the Buddha, "I shall not enter eternal peace until the saving doctrine is firmly rooted in the hearts of my followers, until I have made disciples who, when I am gone, shall preach the way of salvation to all such as are pure in heart and of good will, so that the truth may be spread abroad over the whole world, to the joy and blessing of all people, to the weal, comfort and salvation of gods and men."

Then the Tempter left him. But Gautama stayed three weeks more under this fig-tree, enjoying the bliss of emancipation and perfecting in all its parts the teaching of the Enlightened. During these twenty-

eight days he was quite alone and took neither food nor drink. Then he arose and said :—

"Open is the gate of salvation; whoso hath ears, let him hear the doctrine and believe!"

Curiously enough, the first people to join the Noble Order of the Yellow Robe were those same five ascetics who left Gautama because he had given up self-mortification. Budd^ca happened to meet them in the Mṛgadava forest near Benares. At first they were not inclined to follow the teacher, as they looked upon him as an apostate, but the dignity of his appearance and the look of peace upon his brow had such an effect upon them, that, against their will, they made obeisance and hearkened to his words.

The Budd^ca's first sermon, preached to these Brâhman Jôgîs in the deer-park Isipatana at Benares, is one of the most remarkable discourses of all time. It was in this that he invited all the world to tread the Noble Eightfold Path, which alone leads to Nirvâṇa. In the British Museum there is a very fine MS. of this discourse, which is known as *D^carmak'akrapravartana Sûtra*, or Sermon on the Foundation of the

Kingdom of Righteousness. To all Baudd^c^as it is as dear as the Sermon on the Mount is to ourselves. In the metrical translation which follows we have striven to give alike the spirit and the letter of the original, very little having been added to the actual words of the Sûtra, except by way of introduction.

This sermon made such an impression upon the five ascetics that they recognised in Gautama, the Budd^c^a, the Enlightened One, and longed to become his disciples. And they did in fact become the first of the Brotherhood of the Chosen (Saṁg^c^a), the Budd^c^a receiving them with the words: "Come hither, Brethren. Well proclaimed is the doctrine: henceforth walk in holiness, to put an end to all sorrow!"

Of these five disciples the aged Kaundinja (Koṇḍañña) was the first to secure the pure and spotless eye of truth, to reach the fourth and highest stage of holiness, whereby he became an Ârhat and obtained Nirvâṇa. The other four soon followed. After these came a youth of noble family named Jasa. But not only Brâhmans and men of high degree, the common people heard him gladly, for, unlike the Brâhman

priests, Gautama made no distinction of caste, rank or position, but preached salvation to all. At the end of five months the number of followers already amounted to sixty, not including the lay adherents.

And now for the first time in the history of the world we have the manifestation of a missionary religion. The Budd^{c}a called upon the brethren to assemble and directed them to wander one by one into the world to spread the enlightening truth. "Ye are free," said the teacher, "from all bonds, human and divine. Go forth, then, brethren, preach the doctrine for the well-being and salvation of all beings, out of pity for the world, to the joy, blessing and salvation of gods and men. There are many who are of pure heart and good will, but, unless they hear the saving doctrine, they will perish. These will become your adherents and confessors of the truth."

Some of the earliest members of the Brotherhood were relatives of the Budd^{c}a, namely, Rahula, his son, Ânanda, his cousin, Dêvadatta, Upâli and Anurudd^{c}a. Besides these the most distinguished

disciples of the Enlightened were Saripûtra, Maudgaljâjana and Kasjapa.

In the eight fine months of the year the Budd^{c}a and his followers went as missionaries from village to village, from city to city and from land to land, warning, preaching and teaching. The four months of the rainy season the teacher always spent at one place, either at the house of a follower or in the gardens and groves which were presented to the Brotherhood by rich adherents. Most frequently he stayed in the bamboo forest of Velûvana, near Rag'agṛha, once a park which King Bimbisâra had given to the Order, and in the Ǵêta grove, close to Sravasti, a gift of the rich merchant Anat^{c}apindika. In both Vihâras, or monasteries, were built for the B^{c}ik^{c}sus. These places have since become famous in the history of the Baudd^{c}a religion, as it was here that most of the discourses recorded in the Tṛpiṭaka were delivered. Altogether the Budd^{c}a preached forty-five years. His last words to the Ŝramanas, spoken before the gates of Kusinagara, as he was about to enter parinirvâṇa, were : " Brethren, be ever mindful

of my injunction: All that is, passes away; strive without ceasing after salvation!"

Before giving the sermon on the Path it may be well to say a few words about the temple and enclosure at Gajâ. To followers of this gentle teacher the four most sacred places are Kapilavastu (now B^{c}üila), where he was born; Isipatana, close to Benares, where he first preached; Kusinagara, where he died; and Gajâ, where he attained Nirvâṇa. Of these four undoubtedly that which most appeals to Baudd^{c}as all the world over is the last—Budd^{c}a Gajâ, about fifty-seven miles from Patna. It was here that King As'ôka erected a noble temple, now almost the sole surviving shrine of all those 84,000 which were built to the memory of Gautama, the Budd^{c}a, 218 years after the Nirvâṇa. "Beyond the little village of mud huts and the open space where dogs and children and cattle bask together in the dust," says Sir Edwin Arnold, "beyond the Mahant's College and yonder great fig-tree which has split with its roots that wall, twelve feet thick, built before England had ever been discovered, is an abrupt

hollow in the surface, symmetrical and well-kept, and full of stone images, terraces, balustrades and shrines. It is oblong—as big, perhaps, altogether as Bedford Square, and surrounded on its edges by small houses and buildings. From one extremity of the hollowed area rises with great beauty and majesty a temple of very special style and design. The plinth of the temple is square, with a projecting porch, and on the top of this soars to the sky a pyramidical tower of nine storeys, profusely embellished with niches, string courses and mouldings, while from the truncated summit of this an upper pinnacle rears itself, of graceful form, with a gold finial, representing the amalaka fruit. A smaller pyramidical tower stands at each corner of the roof of the lower structure, and there is a broad walk round the base of the Great Tower. Over the richly worked porch which fronts the East a triangular aperture is pierced, whereby the morning glory of the sun may fall through upon the gilded image seated in the sanctuary within." A little beyond the temple is what is dearer still, namely, the Bôd^{c}i-Maṇḍa, a square platform of stone, about a

yard high from the ground, out of which a tree grows. It is the great representative of the famous Nigrôdᶜa under which, "in the full moon of Vêsak," 2484 years ago the Tatᶜâgata thought out the eight parts of the Noble Path which leads to Ârhatship, and the ten fetters or temptations which hinder the pilgrim from following the same. Under this tree sits to-day not a Bauddᶜa but a Śaiva priest exclaiming: *Gajâ! Gajâ Sirsa! Bôdᶜi Gajâ!*

For more than 1400 years this Gajâ wholly belonged to the Bauddᶜas and was under their control, but in the thirteenth century, when the Tatᶜâgata's teaching was forgotten in India and passed over to Eastern Asia, this Place of Mahâ Bôdᶜi became neglected and forsaken. About 300 years ago a pilgrim Śaiva Saṁnjâsin happened to pass this way, and the spot, hallowed by religious association, seemed to the ascetic a suitable place in which to settle and to call round him others who had taken the vow of renunciation. The result has been the formation at Buddᶜa Gajâ of a College of Śaiva Brâhmans, presided over by the Mahant. In order to restore this interesting spot to

real followers of the Buddᶜa a movement was set on foot some six years ago by Sir Edwin Arnold, which has since developed into the many-branched Mahâ Bôdᶜi Society with representatives in China, Japan, Mongolia, Assam, Korea, Kambodia, Siam, Burma, Arakan, Nepal, Tibet and Ceylon.

But now to the Sermon on the Foundation of the Kingdom of Righteousness, wherein is set forth the Buddᶜa's Ethical Ideal of the Noble Eightfold Path.[1]

Isipatana—word of wondrous thought
  To weary wanderers on life's fitful way
The low-born and the high, who truly sought
  To reach the end of sorrow and decay
Here met the Master in the Mango grove
And heard him speak of pity, peace and love!

For, scarcely had Siddᶜârta donned the dress
Of great renunciation and release
And gone with alms-bowl so from door to door
When lo! a little band, in truth not more
Than five, half doubting, half convinced, in peace
Of pious purpose, brooding deeply, less
In doubt than in surprise, approached the gate
Whereby the Teacher entered the wild wood
Beloved of the gazelle. Ah! happy time
When thus together, slowly they did clime

[1] For a prose translation I may refer the reader to that of Prof. Rhys Davids in the 11th volume of the *Sacred Books of the East.*

The slope of Mṛgadava and then stood
Expectant, eager, all too glad to wait!
And so that quiet forest by the shrines
Of Varaṇasi saw the first of him
Yclept the Śâkja lion, and those Five
Of lofty birth, who all, to reach alive
The goal, abandoned wealth and filled the brim
Of abnegation, all along the lines
Which faithful Jôgîs follow fearlessly.
At length when all were seated, he began
Whose name in many tongues is honoured still.
And these the words, like moonlight on the sea
Or flakes of falling snow, which lightly ran
From heart to heart upon that sunlit hill:—

O Brothers of the Yellow Robe, lay well
To heart this potent truth, that you may tell
The sons of sorrow-laden, sinful men,
How all at last to peace may come, and then
The end of birth and burdens, passion, pain:
The world's release and everlasting gain!
Know then, that ev'ry traveller on the Path
Two great extremes must daily shun. He hath
Alone the truth of conduct, who has seen
The sin of Sensuality, the queen
Of sorrows and the crown of ills; a low
And loathsome way of life, whence still there flow
Those floods of evil that surround the world
And hinder so migrating souls, found hurled
Far backward on the rushing stream of life
And struggling strongly in the coils of strife.
The other falsehood, too, though not so wrong,
That folly of Self-Torture. Spirits strong
Hereby are often led astray and lose,

Through constant laceration, power to choose
High moral purpose and achievement, yea,
All earnest aspiration. Who can say
What noble souls by this have missed the truth
And wasted talents in a fruitless youth !
But listen ! your Tat^{c}âgata has found
A middle way, which frees all spirits bound
By falsehood of extremes, and gently leads
To true emancipation, killing weeds
Of selfishness and sin. To follow this
Must mean for all mankind a lasting bliss,
True peace of mind, and that consummate prize
Nirvâna, best of all. O lift your eyes,
Behold the Noble Eightfold Path : right views,
High aims, kind speech, wrong-doing to refuse
An active mind, a harmless livelihood,
Ecstatic longing after all things good,
Yea, pure and perfect conduct ! This the road
To saintship and to that supreme abode
Where dwell the Arhants who have known Nirvân
And call to constant thought Isipatan !

And I would have you know the verities,
The Budd^{c}a said, profound and noble ; rise
To these, O B^{c}ik^{c}sus, and attend to such
As make for your eternal peace. How much
On four of these depends ye soon will see,
For I will set them forth full feelingly :—

All birth is sorrow—illness, age and death,
To leave the dear, to miss one kindly breath
Of love, to suffer what one must abhor,
Nay, life itself is just the very core
Of suffering, yea, this is sorrow's soul.

The second noble truth gives us the whole
Of sorrow's cause: the will to constant life
That leads from birth to birth and weary strife
Of passions, longing after selfish bliss
And individual happiness, 'tis this
Which eats the heart of joy. O brothers, see
With me the great, the saving verity!
Deny the will to life, renounce the greed
Of gain, and sow at once the goodly seed
Of sorrow's ceasing: tread the Eightfold Path,
Abandon folly, suff'ring, ruth and wrath,
Embrace the saintly calling, know Nirvâṇ
And call to constant thought Isipatan!

Chapter II.

THE METAPHYSICAL IDEAL.

1. THE TAO OF LAO-ZÖ.

Metaphysical speculation in China really begins with Lao-Zö, who, according to the great historian Sö-Ma-Zien, was born at Ḱü-s′en in the state of Ḱu, in the third year of the reign of Tin Waṅ, of the Ḱau dynasty (606-585 B.C.). He was named Êr and surnamed Li. His style was Po-Jaṅ and his nick-name or posthumous title was Tan.

Lao-Tan is the name by which Confucius usually refers to him. Being a diligent student he soon obtained a good appointment under the Ḱau government. As ᶜsau-zaṅ-ᶜsi-k′i-ᶜsi or keeper of the records at Loh, an office corresponding to that of our Master of the Rolls, this ancient philosopher had not only every facility for consulting the annals of the past,

but many opportunities of meeting with the best hearts and minds of his time.

Whilst in residence at the Court of Ḱau he was visited by two young men of parts, who had come in a carriage and pair from the far state of Lu, to learn from the aged master the weighty lore of a bygone age. One of these was the great Kuṅ Ḱju or Confucius and the other his friend Ḱiṅ-ᶜSu. The former is alleged to have expressed his keen regret that neither mankind in general nor rulers in particular would listen to his exhortations to return to the good old paths. Whereupon Lao-Zö exclaimed: "If it be known that he who talks errs by excess in arguing, and that he who hears is confused by too much talk, the Path can never be forgotten". But, according to Ḱwaṅ-Zö, Confucius was fifty-one before he went to see his former teacher, and retired from the interview disconcerted at the master's bold flights of imagination, "soaring dragon-like above the clouds to Heaven!"

Concerning the latter years of our philosopher's life much uncertainty prevails. It is said that on

retiring from office he went westward intending to pass through the Han-ku-kwan to the Kwan-lun mountains and, if possible, to Ârjâvarta. But Jin-Hî, the keeper of the pass, who had been expecting a sage to come that way, constrained Lao-Zö to stay and teach him. This study of the Path was mutually interesting and satisfactory, but, at length, they had to part, and, at the pupil's request, the master left with his friend 5000 words on Tao and Tê. It is not at all likely that Lao-Zö himself committed anything to writing. What probably happened was that the master taught the disciple, who then related to Wên-Zö and others the views of the former, until at last they came to be enshrined in the eighty-one short chapters of what is now known as the Tao-tê-Kiṅ, the Classic of the Ideals of Reason.

Before attempting a definition of Tao or Tê we must try to realise the course of thought which led up to Lao-Zö's standpoint.

Primitive man conceives the Kosmos as a dualism, and indeed, by the law of relativity, the very granite of his thought, language itself, obliges him so to do.

Things first presented themselves to human thought and feeling as matters to be enjoyed or suffered, longed for or declined, rather than as objects of contemplation. Many are the tongues which know great and small, much and little, good and bad, hot and cold, but few indeed are the early idioms having words for quantity, temperature, conduct. And the great facts of nature—day and night, heaven and earth, male and female, life and death—would seem to confirm mankind in this dualism.

Now in China this primary dualism from time immemorial has been known as *Jen* and *Jan*, by which are understood earth and heaven, darkness and light, male and female, motion and rest. These were symbolically represented by Fuh-hi, the founder of the Middle Kingdom (2852-2737 B.C.), by a broken and a whole horizontal line: — — and ——. But the human mind could not rest there. It sought unity, some all-embracing subsumptive principle, and in China found it in man himself—*πάντων μέτρον ἄνθρωπος*, in the ancient doctrine of the Tao. As long ago as 1876 the late Prof. Von der Gabelentz

pointed out that the oldest really historical account of the Jen and Jaṅ mentions in the same breath with these principles the Tao. In the ᶜSu-Kiṅ (pt. 3, bk. xx., par. 5), the Emperor Ḱin of the Ḱau dynasty (1043-1006 B.C.) commands three of his highest ministers "to consider the Tao, to rule the states and to carefully harmonise the Jen and the Jaṅ". Here there can be little doubt that the word is used in its primary sense of Path, according to the radical of the Chinese character. The advisers of the Crown were to follow the course laid down by the good and the great of all ages, so as to govern wisely and to bring into harmonious relations things by nature opposed.

Then comes the philosopher. Reflecting upon life's contradictions and the manifold antinomies of thought, he seeks some principle of reconciliation, soon discovering that thinking is a synthesis of thesis and antithesis in rapid alternation. This Lao-Zö found in his theory of the Tao, and Ḱau-Zö in his doctrine of the Tai-Kî.

The truth would seem to be that originally Tao was the Way in the general meaning of road along

which all travellers pass, that at the hands of such a thinker as Confucius it received an ethical colouring, in the sense of the Way of the Heart or Conscience, and that, finally, a metaphysician like Lao-Zö raised the intension of the concept so as to signify the *reconciliation of contradictions.*

In the ᶜ*Sû Kin* we read of the Waṅ Tao or Royal Road, which is just and right, and leads to perfection. Again, "the great Road is plain and straight, but bad men choose devious winding paths! (Ta Tao fun miṅ Ḱi, Kjen śin ᶜKju, ᶜKju hiṅ)".

In the second chapter of the same book there is a transition to the "Way of the head," so that Tao is here equivalent to *Λόγος*. "The heart of man," we read, "is full of rocks, but the heart of the Ideal of Reason (Tao) is simple and hidden. Be pure, be simple, and ever keep to the just mean!"

To him who was pre-eminently a transmitter and not a maker, a moralist rather than a metaphysician, it was always the ethical aspects of a question that were most interesting and important. Hence with Kuṅ, the master, Tao is the "way of the heart," the

moral sense, the categorical imperative or guiding principle. To follow the Tao is to pursue the right course of conduct, to choose what the man to whom the Voice comes conscientiously believes to be the best. Thus in the *Lunjü* we meet with the remarkable words (bk. iv., cap. 8) :—

> If a man hear the Tao in the morning, he may die at night without regret.

To define the Tao as conceived by Lao-Zö is by no means easy. It is cosmic emotion which cannot be uttered ; a many-coloured wordless thought. In some passages it is the moral Order of the World, and corresponds to the Vêdic Ṛta, the A^{c}sa of the Avesta, though this thought was only fully developed by the Âryans. Such a view of Righteousness as is shown in the following Mantra of the Ṛg-vêda (ii., 28, v.) is unknown to Chinese literature :—

> Vi mat s′rat^{c}aja ras′anâm iva âgaḥ
> ṛd^{c}jâm tê Varuṇa ^{c}Kâm Ṛtasja |
> Mâ taṁtuḥ ^{c}Ḱêdi vajataḥ d^{c}ijaṁ mê
> mâ mâtrâ s′âri apasaḥ purâ Ṛtôḥ ||

> From sin, yea, from the net, O set me free,
> That I may open up the fount of right :
> Let not devotion's thread be out of sight
> Nor break the staff that leads the soul to thee !

Nor is the Tao ever spoken of as the "well-spring of Righteousness," an expression used of Haoma in the Avesta (A^{c}sahê ^{c}Kâo). Nevertheless it is an ideal of Reason which implies evolution and makes for Progress.

In the following poetic rendering of Lao-Zö's thought we have strung together different passages from the many chapters of the great classic.

Far down the ages, past our power's recall,
In silence, 'mid the gentle flush and fall
Of space and time, where all is dim surmise,
The nameless secret of Existence lies!
So far transcending all the sages taught
Is this, the hidden spell, a wordless thought.
It is a viewless principle of all;
No human eyes upon its features fall:
Upon the key-board of its thought is heard
No sound or tremor, but one voiceless word
Of wonder, which the human soul has sought,
Best known to man's high consciousness as "ought".
Before the firmament, the hills, the plains,
This secret was, and is, and aye remains!
And if, o'erleaping prudence, man demand
A name, lo! one alone can truly stand
As adumbration—Tao, march of mind,
The silent, watchful Purpose; yea, that kind
Of crescive Spirit which is with us still,
And sometimes worketh good, and sometimes ill!

In days so potent, so divinely rare,
Such thoughts as "I" or "thou" and "he" were there
As weighty seed, which forthwith 'gan to clime
Along the pillared halls of growing Time.
To-be and not-to-be together lay,
And all we know is: both began to play
Upon the plastic possibilities
Of sperm and germ and coruscating skies.
The spirit of the valley sought the soul
Among the peaks: the part knew not the whole,
But there was life in the profound abyss,
And more we know not, only this, yea, this!

2. THE CREATION HYMN OF THE RṢʿIS.

THE hymns of the Ṛg-vêda are, for the most part, sung to gods which, alike from the etymology of their names and the character of their myths, are obviously personifications of the forces and phases of nature. And in India these physical deities have always been regarded as the guardians of moral order and the good government of the world. Such a mantra as that addressed to Varuṇa, which was cited in the Introduction to the Tao, implies a high standard of ethical feeling. At the same time the moral character of the

gods themselves, with the one exception of Varuṇa, is little developed, and this is perhaps the reason, as Prof. Deussen well observes, of the rapid decadence of the Vêdic pantheon. It is not long before a certain scepticism appears ; gods and priests are both derided, and one poet actually exclaims: "There is no Indra!" Yet, side by side with this growth of doubt we find the germs of philosophic reflexion. There is a feeling after that eternal Unity upon which all the gods, all worlds and things depend.

Now this striving after the One finds expression in two very remarkable hymns, one in the first Maṇḍala (164), and the other in the tenth (129), which is our Hymn on the beginning of things.

It is generally ascribed by the Rṣ^c is to Prag'âpati Paramê^c sṭ^c in, but in all likelihood it is the composition of more than one poet and originally consisted of more than the seven mantras which have come down to us. As regards its date we may perhaps place it at about 1000 B.C.

For majesty of expression there is hardly anything to equal it, especially that wonderful line—

Ânît avâtam svad^c ajâ tad Êkam.

The One alone breathed breathless, waiting, self-profound!

This unity having once been formulated, attempts were made to conceive it under a more concrete form, as Prag'âpati, Vis'vakarman, Brahmanaspati, Puru^c sa. Hence the singularly noteworthy fact that, in India, the abstract preceded the concrete, for we can follow these conceptions through the Brâhmanas and hymns of the At^c arva-Vêda until they are finally merged in the Brahman-Âtman doctrine of the Upanis^c ads.

CREATION HYMN.

The birth of Time it was, when yet was naught nor aught,
Yon sky was not, nor heaven's all-covering woof;
No life, no death, no amplitude of breath was sought
In those primeval days. What clouded all? what roof
Of many-twinkling eyes, if need of such could be?
Unknown alike were sun and moon; no light or sound
E'er broke the awful sameness of that vast, wan sea;
The One alone breathed breathless, waiting, self-profound!
Beyond It lay the void, a chasm deep and wide,
A darkness hid in darkness—gloom in depth of gloom.
So sullen and so soulless was this early tide,
Like death's dread image in the prospect of the tomb.
Then rent the chaos-wrappéd It th' eternal veil
Of its own nothingness, and, by evolvéd force
Of inner fervour, grew. And first in all the scale

Of being rose that subtle spring named Love, whose course
Connected naught with entity—a linkéd joy!
This radiating gladness, beam of purest light,
Suffused, translucent, bringing bliss without alloy—
Who, lost in thought, did win it from the infinite?

. . . .

Then fecundating powers arose and energized above,
Whilst freighted germs burst forth beneath and mighty forces strove.
The secret of it all—proclaim it boldly he who can:
Who made the heavens then? and who, forsooth, quick-feeling Man?
No gods were there to say: who then can know or half foretell
The unravelling of this mighty universal spell?
Whether by Will or of Necessity arose this earth,
He of high heaven alone can tell, who knows nor death nor birth,
Or haply even He knows not!

CHAPTER III.

THE THEOSOPHICAL IDEAL.

1. THE B^{c}AGAVAD-GÎTA.

THROUGHOUT the length and breadth of India no work is so popular with the higher castes as the B^{c}agavad-Gîta or Song Celestial. Its familiar Saṃskṛt has been translated into nearly all the vernaculars; in fact, to know the Gîta is to get ready access to the Hindû heart. It is held in esteem alike by Brâhmans and Baudd^{c}as, and even here in the West Wilhelm von Humboldt thanked God that He had let him live long enough to get to know this book. Yet its real author is wholly unknown. It is a dramatic poem not altogether unlike some of Plato's dialogues, and lies hidden like a pearl in the great ocean of the Indian epic—Mahâ B^{c}ârata. Perhaps we should not be far wrong in assigning

its place between the Upanisᶜads and the śâstras of the modern theistic movements in India.

The speakers in the dialogue are the two principal persons of the Mahâ Bᶜârata, namely, Arg′una and Krsᶜna. In the great war which arose between the two families of the sons of Pându in the contention for the kingdom of Hastinâpura, Krsᶜna, who was said to be related to both sides, refused to take up arms for either party, but agreed to act as Arg′una's charioteer, and to advise him. When the poem opens, the two contending armies are drawn up in battle array, and, as he looks round upon so many of his relatives, Arg′una is struck with "ayenbite of inwyt". He confesses his remorse, confiding in Krsᶜna, here an incarnation of the Supreme Being, whose answer really constitutes this most remarkable theosophical poem. Nowhere has the world-old struggle between light and darkness, good and evil, the spiritual and the animal been more beautifully described. Arg′una (mankind) finds himself on the battlefield of human action between two opposing armies, the higher spiritual faculties (Pândavas) and

the lower animal tastes (Kurus), and the Gîta tells us how the holy influences (śraddᶜâ, bᶜakti, judᶜiᶜstira) of the great Spirit (Kṛsᶜṇa) prevail, how the human may become divine (jôga). We here render two of the most characteristic scenes—Kṛsᶜṇa's address and Arg'una's reply.

KṚSᶜṆA'S ADDRESS TO ARG'UNA.

Where'er, Arg'una mine, I am
By mortal man discerned, and where
In me alone the universe
Is known, from him I ne'er depart.
Now, therefore hearken unto me,
And unto meditation tune
Thy willing heart:—

Naught of beginning do I know,
The ancient Sage am I, Ruler
And All-sustainer. In fashion
Like to none; than subtlest atoms
More minute; cause of the great All;
Created by me and dissolved;
All things therein, like pearls upon
A string, on me do hang. The light
In sun and moon am I, darkness
From me is far removed; in flame
The brilliancy, of lights most pure,
The subtle voice in ether, and earth's
Own fragrance; the seed eternal

Of existing things, the life in all:
Forefather, friend, and mother of the world,
Husband, lord, upholder: I am
Its refuge and its way, its habitation
And receptacle, its witness—I.
Both victory and energy
Know thou in me; the Universe
I watch with eyes both here and there,
With face this way and that.
As wisdom in the heart of all
I dwell. The Goodness of the good
Am I, Beginning, Middle,
End—e'erlasting Time.
I am the Birth, the Death of all.
Among the symbols I am ever A,
The whole creation is of me a part.
In act, or rite, or taking food,
In giving to the poor, in off'ring
Holy sacrifice, or deed of holy
Penance, do it e'en all to me!
The lowly e'en, and of no rank,
May find the way to perfect holiness
If they will rest in me; far more
Canst thou, a soldier-prince, a Brâhman,
Come to me. Be not, then, cast down;
From all thy sins I will deliver thee.
O think on me, have faith, adore!
And yoke thyself in meditation unto me.
So, to my blest abode thou shalt attain,
Where Sun and Moon do never lend a ray,
For, know in me, its everlasting day!

Then follows Arg'una's reply:—

VISION OF THE UNIVERSAL FORM.

Clothed in a robe of purest love
And exquisite translucency,
Infinity of form revealed,
Thee, mighty Lord of all, I see.
Like to the sun with glory crowned,
Knowing nor first, nor last, nor golden
Mean, pervading earth and sky in thy
Immensity, thou, the everlasting
Man, dost e'er preserve imperishable
Law ; the threefold world is stricken
At this stupendous vision of thy form,
Infinite love and infinite delight !
To thee alone the universe bows down,
In thee, the one, it doth the Godhead own,
And crave thy mercy—the Deity shown !
Before thee flee the spirits of the night,
In terror driven by the breath of heaven.
The Company of Holy Ones adore thee—
Thee, of all Most High, the first Creator,
Eternity's lord, all knowing, but unknown.
Infinitely vast thou comprehendest all,—
Thou art the All. E'en as the rivers
In the mighty Deep, so lose themselves
In thee earth's greatest men, blending
At last with essence all-divine.
A thousand songs of joy to thee be sung
From everywhere around by every tongue
Above, behind, before. All hail ! thou All !
Once more and yet again I worship thee.
Take pity and forgive that I, unwittingly,
Did e'er presume to call thee friend ; and where
In thought or word I have come short, oh ! pardon

Me. Before thee prostrate do I fall,
In silence worshipping the God of gods;
Father alike of quick and dead, e'en as a father
Bear with me, or as a lover with his cherished one.
Great is indeed my fear, as now I see
Thee as in truth thou art—the habitation
Of the Universe: once more to me thy human form display,
For never was such ecstasy as I have seen to-day!

2. THE ÎŚA UPANISᶜAD.

THIS "rahasja" of the VÂG'ASANÊJINS, which is one of the shortest of these ancient treatises, forms the last chapter of the later collection of the JAG'URVÊDA called ŚUKLA, "white," and may be said to be the companion to the KATᶜA *Upanisᶜad*, which belongs to the earlier collection of the same Vêda called KṚṢᶜṆA, "black". The *Vâg'asanêja Saṁhitâ* is ascribed to Ṛṣᶜi Jâg'ñavalkja and called Śukla because the Mantra portion is kept distinct from the Brâhmaṇa, whereas in the older *Taittirîja-Saṁhitâ* of Vais'ampâjana the separation between the Mantras and the Brâhmaṇas is greatly obscured, if not altogether lost. Hence its name Kṛṣᶜṇa.

Like the Talavakâra of the *Sâma Vêda* our *Upanis^cad* is also known by the first word of the first Mantra, which in this case is Îs'a. There is great uncertainty about the text, not only as to the *number*, but also as to the *order* of the Mantras, and even as to the S'ânti-pât[c]a. The text we have used is that of the Allahâbâd edition (*Samvat* 1945).

Of all the *Upanis[c]ads* the *Vâg'asanêja* is perhaps the most spiritual. It has been more than once translated into English prose, but we venture to think that, excellent as these translations often are, notably those by Dr. Röer and Prof. Max Müller, we shall never rightly appreciate such majestical Mantras of the aspiring Spirit until we strive to render them into verse.

After invoking the divine blessing upon the reverent aspirations of both master and pupil, the Rs[c]i begins by boldly stating the sublime truth, so familiar to us in the words of the Hebrew poet, that " the earth is the Lord's, and the fulness thereof, the world and they that dwell therein ". This is all the more remarkable because the word used is not Brahman or Âtman, but

the far more personal Îs'a. It is the very secret of B^cAKTI-G'IG'ÑÂSA. A very similar thought, though with a more pantheistic tendency, is exquisitely expressed in the *Gîta* :—

Samaṁ sarvês^cu bhûtês^cu tis^ctantaṁ Paramês'varaṁ
Vinas'jatsvavinas'jantaṁ jaḥ pas'jati sa pas'jati.
Samaṁ pas'jan hi sarvatra samavast^citamîs'vara
Na hinastjâtmanâtmânam tatô jâti parâm gatiṁ.

In all things dwells the Lord supreme,
Undying, when they cease to be.
Whoso can look beyond the dream
And know Him—he indeed can see:
The Self within he cannot wrong,
But treads the Path serene and strong!

Then we are told how the traveller on the Path must know the secret of *vairâgja*, of action without attachment. Having once seen that the world is in the Lord, we must not set our affection upon things that pass, but rather strive after the Heart of things and find that He is our Pearl. Rs^ci and Sûfî agree in this, that

Kullu S^cejin halikun illâ vag'hu-hu,
All things shall perish save His face;

and can exclaim together :—

Turâ si Kungara-i-ars^{c} mî-sanand safîr:
Na dânamat ki dar în K^{c}âkdân k'e uftâdast.
From God's high throne in love to thee they call,
This dust-heap and thy goods abandon all!

The *B^{c}agavad-Gîta* says that there are four classes of men who seek refuge in God: the oppressed, those who seek truth, such as are impelled by good, and the wise. Of these, it says, the wise man who in uninterrupted devotion consecrates himself wholly to the One, is the best, for he loves God above everything, and God loves him. So here, the man who by ÂTMA-SANJAMA JÔGA, *νοερᾷ ἐπαφῇ* as Plotinus hath it, has found the vanity of this passing world, gives up wealth and earthly enjoyment for the deep, quiet gladness of a soul set free in God.

With the great poet of the Middle Age he feels

In la sua volontade è nostra pace,
Ella è quel mare al qual tutto si muove
Ciò ch'ella cria e che natura face!

His will having become one with the supreme Will, he discovers the Divine in all his fellows and can never again look with contempt upon any member of the human race. Indeed, to the true *jôgin* it must

ever be a matter of profound sorrow, that any of God's creatures should so put out the light that is in them, as to be fit for nothing but those depths of sunless gloom where dwell those of whom Dante used to say: *non ragioniam di lor, ma guarda e passa!*

And so the seer passes from Purusᶜa to Prâna, from Skambᶜa to Uk'k'isᶜṭa, until the goal is reached—Îs'a, Lord of all, in whom he lives and moves and has his being. He discovers the meaning of Creation and sees how, from the foundation of the world, the All-Father has been assigning to His children their stations and duties.

But the materialists, who see nothing in the dawn upon Himâla peaks, in the brooding blue of the star-strewn sky, but a chance concatenation of a congeries of atoms; who can behold, unmoved, the abundance of Nature in the tropical forest at noonday, who can watch the flight of a swallow, the play of the breeze in the summer-grass or the dainty dance of a shining sea and still proclaim: "No God!" are of all men most miserable. We can almost hear the Rsᶜi weep as he utters these sorrowful *s'lôkas!* And, indeed, if

this were the last word of Indian wisdom we too might shed the tear for Ârjâvarta. But it is not. As in the Kabbâla the devout Hebrew finds ANÎ to be the secret name of God, so here the Rṣ^{c}i rests at last in the great Aham, and the *Upaniṣ^{c}ad* ends with the exquisite thought of the unfolding of the infinite Spirit —ÔM, K^{c}AM, BRAHMA—whose face is hidden in the golden veil of Truth !

By Ôm protected may we be ;
  'Mid all our study, till it cease,
  Be softly chanted : peace ! peace ! peace !
Illumined in serenity !

O dweller 'neath these nether skies,
  To see how all things in accord
  Proclaim : " the world is in the Lord "
Abandon wealth and lift thine eyes !

For life, if thine a hundred years,
  Must be naught else but faithful deed
  Without a thought of praise or meed,
Escaping penitential tears !

To sunless regions 'neath the ground,
  Where dark and lonesome spirits hide,
  Go slayers of the soul, who slide
From depth to depth without a sound !

More hidden, more soul-piercing far
  Than sight or hearing, taste or touch
  Is He, the great first Spirit, such
As only sages know, fixed as the primal Star !

He wandereth not, yet moves about,
  Is far, but still for ever near:
  The world within is His, and clear
His traces in the world without!

Beholding all things in the Soul,
  The Self in all the world around,
  We know no Sorrow, nor are found
To look with scorn on Nature's scroll!

He ev'rywhere is seen to be
  All-knowing Prophet, Poet pure,
  To each assigning, to endure,
Reward of works eternally!

Ah! truly to be pitied they
  Who worship what they do not know,
  But most of all are full of woe
Who grope in darkness through the day.

For wisdom's life is of the heart,
  But folly's ever one of sense;
  So say the sages, and the whence
To them is known: they live apart.

And he who truly masters these,
  In ignorance sees naught but death,
  In knowledge life, ay, lasting breath
That to the spirit leads with ease!

O ye who find in atoms all
  The first and last of Nature's law,
  Ye worship blindly, and the awe
Of things unseen—beyond your call!

For spirit's life is of the heart,
  But that of matter one of sense:
  So say the sages, and the whence
To them is known: they live apart.

And he who realises this,
  Who dies to matter and who lives
  To spirit, he it is who gives
Himself to everlasting bliss!

O Soul, sustained by ether free,
  Undying part of man's estate,
  Seed-sower, thou, ere 'tis too late,
Just think: what shall the harvest be?

O Fire divine, by those fair ways
  That lead to good, us truly guide,
  And ward all evil from our side,
That we may yield thee lasting praise!

O Ôm, O Spirit infinite
  Whose face within the golden veil
  Of truth is hid: to thee all hail!
Thou art our refuge, our delight!

3. THE MÂṆḌÛKJA UPANIS^{c}AD.

Hiranmajêna pâtrêna satjasja apihitam muk^{c}am
Jaḥ asâu âditjê purus^{c}ah sah asâu aham
Ôm! K^{c}am! Brahma!

PERHAPS no class of metaphysical literature is likely to exercise so great an influence on future schools of thought in Europe as those mystical products of the Indian mind known as the *Upanis^{c}ads.* No less an

authority than Prof. Deussen does not hesitate to say: "Whatever, with growing knowledge, may be the final form of these and other parallels, they at all events prove what penetrating questions have been raised and in their way answered by the Indians, and what a mistake it is to exclude the philosophy of the Hindûs from the philosophical curriculum. In the course of time this state of things must and will be altered."

Prof. Max Müller has contributed two volumes of translation of these ancient treatises to the Clarendon Press series, and, to judge alike from the friendly and the adverse criticism of which they have been the subject, interest in these matters is likely to grow rather than to diminish.

Now the *Mâṇḍûkja*, which, in the opinion of competent *paṇḍits*, best expresses in terse form the essential theosophy of India, does not form one of the aforesaid series. There is a short literal English translation of the work by Dr. Röer in the second volume of the *Bibliotheca Indica*, a similar prose rendering into German in his *Indische Studien* by

Prof. Albrecht Weber and into French by M. Regnaud. But hitherto, at all events in Europe, this *Upanisᶜad* has not received the attention which it undoubtedly deserves.

It bears its name from an ancient Ṛsᶜi called Maṇḍuka, the Frog, or from a school of Âk'ârjas of that name, the Mâṇḍûkja Śâkᶜâ.

Prof. Weber has pointed out that we read in the *Prâtiś'âkᶜja* of a Mâṇḍûkêja as one of the Ṛk grammarians. To fix the exact date of its composition seems quite impossible. It is certainly after that of the eleven classical *Upanisᶜads*, but we know it must have been before Gâuḍapâda, the teacher of Gôvinda, and before Śaṁkara, the latter's pupil, who both wrote a commentary on the work, which is attached to the *Atᶜarva Vêda*. For a true understanding of the doctrine and history of Brahman and as a preparation for the standpoint of the *Upanisᶜads* the *Atᶜarva Vêda* is most important. In the fifth *Maṇḍala* we have a description of the origin of man, of the Vêdic student as an incarnation of Brahman and of Brahman as the Breath

of Life, the World-Support and the Teleological Principle.

Says the *K'ândôgja* (v., 18, 2): "Of that *Âtᶜarvaṇa Vêda* the head is Sutêg'as, the eye Vis'varûpa, the breath *prtᶜagvartman*, the trunk *bahula*, the bladder *raji*, the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the *gârhapatja* fire, the mind *anvâhârja* fire, the mouth the *âhavanîja* fire".

The position taken up by the *Mâṇḍûkja* may be described psychologically, cosmologically and theologically, the idea being that the macrocosm and the microcosm are involved and evolved in the same way, the whole process being symbolised by ÔM, the real Brahman. It is the doctrine of ÂTMAN TRKÂUŚA or three-sheathed Soul.

From a psychological point of view we have a representation of the states known as the conscious, the sub-conscious and the super-conscious, here called VÂIŚVA, TÂIG'AS and PRÂG'ÑA, corresponding to the three Kôs'as named *annamaja*, the sheath of nourishment, of the gross body; *g'âgradvâsanâ*, the sheath of the subtle body; and *ânandamaja*, the

sheath of bliss, of unity and liberty. In later books the qualities TAMAS, RAG'AS and SATTVA are similarly conceived and applied. According to Indian psychology *ahaṁkâra*, individuality, consists of ŚARÎRA the solid frame, INDRIJA the sensor nerves, MANAS the motor nerves, and ÂTMAN the subsuming and controlling Spirit, certain phases of Âtman being sometimes distinguished as *budd^hi* the faculty of decision and *k'itta* the faculty of memory.

The Âtmâ, represented by our Upanis^cad in three states, appears first of all as what metaphysicians of the older schools used to call BAHIS^cKARAṆA; that is to say, the human spirit manifests itself through the physical temple in manifold activity of body and brain as ÂTMÂ VÂIŚVÂNARA. The Atlantic cable and the telephone, the railroad and the ironclad, the Tâg' Mahal, the statues and chryselephantine products of Aegina, the *Mahâb^cârata* and the *Iliad*, the *Prometheus*, *Antigone* and *Hamlet*, the *Ninth Symphony* and the *Hymn of Praise;* all the creations of genius, the highest achievements of science and of art come under this head. We have, in fact, the

action and re-action of *indrija* and *manas*, resulting in the many-coloured activities of an ordered world. PRAVṚTTI of PURUSᶜA or VIŚVA of ÂTMAN is thus the first modal expression of what Spinoza would call *Natura naturans,* the primary form of *Natura naturata.*

In the second place we have NIVṚTTI or ÂTMAN TÂIG'ASA. This is the sub-conscious state, in which the soul withdraws from the outside world in order to pass in review the forms and fancies of the Kosmos known to âtmâ vâis'vânara. It is ANTAḤKARAṆA, the dream of the doer, the Mâjâ of the mind. In the words of the great poet of the Middle Age, it is *Un' alma sola*, *che vive e sente e sè in sè rigira.*

The third phase is the super-conscious, in which the ÂTMAN PRÂG'ÑA beholds, as it were, its own apotheosis, the Many is resolved into the One, TṚKÔŚA is again ÉKAKÔŚA, in the blissful state of SÂMJÂVASTᶜÂ.

Cosmologically the theory is that the universe, when it comes out of the Absolute, manifests itself

from finer to grosser states in three stages and goes into the Absolute in the opposite way, and he who knows this secret, which has been symbolised by the threefold Ôm and by the Âtman, becomes master of his own different states of existence and knows the truth.

But the theological, or rather theosophical, standpoint is the really important one, to which the other two are altogether subsidiary. "I pray Thee, tell me Thy name" is the prayer of the poet in all ages, struggling, like another Jacob, with the thought that is within him. About the same time that Rṣ^{c}i Maṇḍuka was whispering this *rahasja*, the old Persian prophet Zarat^{c}us^{c}tra exclaimed (*Ormaṣd Yas^{c}t*, i., v.) :—

"Tell me Thy name, O holy Ahura Maṣda, that name which is the greatest, the best, the most beautiful, the most efficacious, the strokes of which are the most victorious, which succours best, which best confounds the malice of demons and of men, that I may overcome both, and Jâtus and Pairikas, so that none may destroy me".

After enumerating nineteen names Ahura Maṣda answered :—

I am that I am!

Amongst the Greeks, too, who can forget the chorus in the *Agamemnon* of Aischylos?

Ζεύς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὐ—
τῷ φίλον κεκλημένῳ,
τοῦτό νιν προσεννέπω.
οὐκ ἔχω προσεικάσαι,
πάντ' ἐπισταθμώμενος
πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ
φροντίδος ἄχθος
χρὴ βαλεῖν ἐτητύμως.

Zeus—if to The Unknown
That name of many names seem good—
Zeus, upon thee, in utter need, I call.
Through the mind's every road
I passed, but vain are all
Save that which names thee Zeus, the Highest One!
Were it lent mine to cast away the load,
The weary load that weighs my spirit down!

Now, as regards the Mâṇḍûkja, the whole treatise is primarily an exposition and expansion of the sacred Name. "Hold the bow," says the Muṇḍaka, "the Upanisᶜads proclaim; fit in it the sharp arrow of concentrated attention; draw it with the whole

mind of devotion, and forget not that the mark is the great Imperishable. Ôm, the great name of God, is the bow, the soul the arrow, the mark the Supreme Being Himself. Shoot it with all your care and diligence. As the arrow is held fast in the mark, so is the soul lodged in Divinity." In the *B^{c}agavad-Gîta* Kṛṣ^{c}na says to Arg'una (viii., 13) :—

> Ômitjêkâks^{c}aram Brahma vjâharan mâmanusmaran,
> Jaḥ prajâti tjag'an dêhaṁ sa jâti paramâṁ gatiṁ.

"Whoso pronounces the sacred Ôm, the one imperishable Brahma, thinking all the while of me, he, thus abandoning his body, treads the path supreme!"

And here we see the great difference between Âryan and Semitic religious feeling. Whereas to the Hebrew the *Tetragrammaton* or *S^{c}êm-ha-Meforas^c* is too sacred to be by any means ever uttered or even to be written in the way it occurs in the Bible, the *Êkâks^{c}aram* to the Hindû is a word not only to be written, but, by very reason of its sacredness, to be recited before every reading of the Vêda, and to be brooded on day and night!

But though this is true of the Jews at the time of

the Upanisᶜads we must not forget that it was not always so. It has long been known that in Hebrew history we must distinguish three periods in which names and words bore very different characters.

In the first, when the people were called Hebrew, names stood for truths and words were the symbols of realities. Of that early age simplicity and sincerity were the chief characteristics. Names were drawn either from the idea of the family or from that of the tribe; from some prominent peculiarity of the individual or from the religious idea. It is quite true that, though in those days names were real, the conceptions expressed were not the most lofty. Thus the thought of Deity was not yet JÂH, the great secret of existence, but only EL, Might.

Unabated simplicity combined with emotion more fervently religious characterizes the Israelites of the second epoch, which begins with the Exodus. And with intense feeling comes sublime thought. The soul within stretches out into the Infinite; the whole being expands into a mighty longing to utter the

Unutterable. None has stated this more beautifully than Rev. F. W. Robertson.

"The heart of the nation was big with mighty and new religious truth—and the feelings with which the national heart was swelling found vent in the names which were given abundantly. God, under His name Jah, the noblest assemblage of spiritual truths yet conceived, became the adjunct to names of places and persons. Oshea's name is changed into Jehoshua.

"Observe, moreover, that in this period there was no fastidious, over-refined chariness in the use of that name. Men, conscious of deep and real reverence, are not fearful of the appearance of irreverence. The word became a common word, as it always may, so long as it is *felt*, and awe is *real*. A mighty cedar was called a cedar of Jehovah—a lofty mountain, a mountain of Jehovah. Human beauty even was praised by such an epithet. Moses was divinely fair, beautiful to God. The Eternal name became an adjunct. No beauty—no greatness—no goodness, was conceivable, except as emanating from

Him: therefore, His name was freely but most devoutly used."

Here words are not only real but are pregnant with deep religious truth, with thought profounder far than at the earlier stage. "What is His name?" says Moses. "What shall I say unto them?" And the great answer came, as at last it came to the Iranian prophet:—

I am that I am!

It was only at the third period, which was at its zenith in the time of Christ, that names to the Jews became hollow and words lost their meaning. Then it was that the decay of national religious feeling began. For, whenever the debasement of a language takes place, it is a sure sign of the insincerity of a nation.

To again quote the weighty words of Rev. F. W. Robertson:—

"A nation may reach the state in which the Eternal Name can be used to point a sentence or adorn a familiar conversation, and no longer shock the ear with the sound of blasphemy, because in

good truth the Name no longer stands for the Highest, but for a meaner conception, an idol of the debased mind. . . .

"Yet in this period, exactly in proportion as the solemnity of the idea was gone, reverence was scrupulously paid to the corpse-like word which remained and had once enclosed it. In that hollow, artificial age, the Jew would wipe his pen before he ventured to write the Name—he would leave out the vowels of the sacred Jehovah, and substitute those of the less sacred Elohim. In that kind of age, too, men bow to the name of Jesus often just in that proportion in which they have ceased to recognise His true grandeur and majesty of character."

With the Arabs the recitation of the Name seems ever to have been a sacred duty, and no true follower of Islâm fails to preface every undertaking with the word *b*^{c}*ismillâh,* "in Allâh's name!"

Returning to the Upanis^{c}ads we read in the second Prapâṭ^{c}aka of the *K*$^{'}$*ândôgja* (ch. xxiii.) :—

"Prag'âpati brooded on the worlds. From them, thus brooded on, the threefold knowledge issued.

He brooded on it, and from it, thus brooded on, issued the three syllables Bᶜûḥ, Bᶜuvaḥ, Svaḥ. He brooded on them, and from them, thus brooded on, issued the Ôm. As all leaves are attached to a stalk, so is all speech attached to the Ôm. Ôm is all this, yea, all this is Ôm!"

Vjâsa, too, commenting on the Jôga Dars'ana, says:—

"The recitation of ÔM and the constant presentation to the mind of its signification: these are the two means of UPÂSANÂ, of true worship. The Jôgin who constantly does both, develops concentration, or, as has elsewhere been stated, the aforesaid recitation and realisation develop concentration, and concentration facilitates realisation till, by the continual action and re-action of both, the light of the supreme divinity begins to fully shine in his heart." [1]

Of such a Jôgin or Saṁnjâsin Mr. Rudyard Kipling has given us a most interesting and delightful picture in the story of Pûran Bᶜagat. A man of world-wide culture, the prime minister of a native State, who for

[1] *Sûtras* xxvii. and xxviii.

many years had been *par excellence* a man of affairs, one day renounces all, and goes quietly forth with leopard-skin and alms-bowl to dwell in the forest and to meditate on God.

"That day saw the end of Pûran B^{c}agat's wanderings. He had come to the place appointed for him—the silence and the space. After this, time stopped, and he, sitting at the mouth of the shrine, could not tell whether he were alive or dead; a man with control of his limbs, or a part of the hills, and the clouds, and the shifting rain, and sunlight. He would repeat a Name softly to himself a hundred hundred times, till at each repetition he seemed to move more and more out of his body, sweeping up to the doors of some tremendous discovery; but, just as the door was opening, his body would drag him back, and, with grief, he felt he was locked up again in the flesh and bones of Pûran B^{c}agat."

In all Vêdic literature the most sacred name is ÔM. Whereas other names of the Supreme also express or imply phenomena, or things that pass, this word alone indicates the Eternal, expresses the noumenon. But

this is not all. "The deepest and in truth the highest reason," says the Vêdântin, "is that the signification of Ôm is the *Key-note* of the realisation of the Divine Spirit. The several letters of Ôm, with unparalleled exactness, mark the successive steps of meditation by which one rises to the realisation of the true nature of Divinity."[1]

This sacred syllable consists of three letters, A, U, M, and these by the Mâṇḍûkja are made the modal expressions of the First Cause, the means of the self-development of the Divine along the three planes of Vjavahâra, Pratibᶜâsa and Paramârtᶜa. **A** represents G'ÂGRAT, the "wakeful" phase; **U** SVAPNA, the "dreaming"; and **M** SUSᶜUPTI, the "slumbering". In brooding over the meaning of **A** the devotee has in mind the Deity as Framer of systems and of worlds, as Brahmâ emerging from Brahman, a divine self-protection into infinite space, resulting in the music of the spheres and in Nature as the manifold manifestation of Mind. As regards motive for G'ÂGRAT the Indian Jôgî would probably agree with the Persian Sûfî: "I

[1] Guru Vidyarthi's *Vêdic Magazine*, July, 1896.

was a hidden treasure and I longed to be known, so I called forth Creation that I might be comprehended ".

Reflexion on U leads to a thought of the Supreme Being as turning in upon Himself to review the results of His previous act of Creation. The exquisite play of light and shade, the full-toned tints and forms of star and tree and flower ; all the high harmonics of this so solid-seeming world are seen and heard as in a dream, until in that matchless line of Dante—*Ciò ch'io vedeva, mi sembrava un riso dell' Universo !*—or in the words of that surpassing poem—Genesis : " God saw all that He had made, and lo ! it was very good !"

The Deity viewed as Himself the embodiment of all ideas and principles is the meaning of M. Creation and contemplation are over. The objective world has ceased to be. It is SARVÔPARAMATVÂT. The All again becomes the One. Behind and above all that *appears* is that which *Is*, das Werden is again das Sein. For M is mâtra, that which measures all, is the Resort of all. The *K'ândôgja* tells us : " that Self abides in the heart. And this is the etymological

explanation. The heart is called *hṛdajam* instead of *hṛdjajam*, *i.e.*, He who is in the heart. He who knows this, that He is in the heart, goes day by day when in deep sleep (*sus^cupti*) into heaven (*svarga*), *i.e.*, into the Brahman of the heart."

Says the *Kaṭ^ca Upanis^cad* :—

Svapnântaṁ g'âgaritântam k'a ub^câu jênânupas'jati |
Mahântaṁ vib^cumâtmânam matvâ d^cîrô na s'ôk'ati ||

"That wise man sorrows not, who, awake or in a dream or in both, beholds the great and omnipresent Self!"

It is from the *Mâṇḍûkja* that Sadânanda, the author of the *Vêdânta-Sâra*, seems to have drawn his inspiration. "A follower of Kumârila B^caṭṭa," he says, "is of opinion that the soul is intellect conditioned by ignorance, according to Scripture which saith: 'Soul which is full of joy is also replete with knowledge' (M. U., v.), because in deep sleep light and darkness are alike really present, and because one is under the impression that one does not know oneself."

The *S'atapat^ca-Brâhmaṇam* well says (x. iii. z. b) :—

Jadâ vai purus^{c}ah svapiti, prâṇaṁ tarhi vâgapi-êti, prâṇaṁ k'aks^{c}uḥ, prâṇaṁ manaḥ, prâṇaṁ s'rôtraṁ. Sa yadâ prabud^{c}jatê, prâṇâd êva ad^{c}i-punar g'âjantê.

When a man sleeps, speech is merged in life, eye in life, mind in life, ear in life. And when he wakes they are reborn from life.

Prof. Deussen has put this into modern metaphysical phraseology. "The Will, as the objectification of which every man and every animal appears, is originally and essentially *unconscious.* It is only in a limited sphere of animal life, becoming narrower as we descend the scale, that it furnishes itself with consciousness. Nothing proves more clearly the secondary and so to say borrowed nature of all conscious life than the necessity of *sleep.* In sleep, owing to the isolation of the brain from the motor and sensory nerves, consciousness is periodically extinguished, that is, the union between will and intellect is suspended, and the latter, for the sake of its (that is the brain's) nourishment, is merged completely in unconscious life, which, as the central and essential entity, unwearyingly exercises its functions, whether we sleep or wake."

In two other Sûtras of the *Vêdânta-Sâra* (47, 57) we read:—

Sarvôparamatvât susᶜuptih ||

Since every thing attains rest (or realises itself) in Him, He is deep sleep!

As regards the way in which the *Mâṇḍûkja* deals with the three letters of the mystical syllable we can have no better commentary, whether by Gâudapâda or Śaṁkara, than the remarkable words of *Praśna Upanisᶜad*:—

"The three letters of Ôm when duly contemplated and in their respective order set free the devotee from the troubles of this world. The contemplation of the first mâtra confers upon him the most exalted state of existence possible on this earth, that of the second fills him with the joys of the spiritual world, and the contemplation of the last blesses him with Môksᶜa."

And here we may mention a very interesting fact in the theology of Islâm. The first verse of the second Sûra of the *Kurâṇ* consists entirely of three letters—A, L, M. That is to say, the chapter begins: "In the name of God, the Compassionate, the Merciful—

A, L, M ; this is the Book, there can be no doubt about it!" Of these letters the explanations have been many and various, but nearly all commentators agree that they refer to the Deity. A modern Vêdântin goes so far as to hold that we have here simply another form of Ôm (*i.e.*, A, U, M).[1] But though we venture to think that no Semitic scholar would agree to this, we may certainly admit that such a form in Semitic divinity is sufficiently striking.

Lastly, we may notice how in Indian theology the number *three* prevails, as indeed in many cases it seems to exhaust all that can be conceived of a subject.

God is Light : in Him is no darkness, and it is a remarkable fact that all the varieties in the composition of external light must be referred to mixtures of Red, Green and Violet, all differences of hue depending upon combinations in different proportions of these three primary colours. He is the Soul of sacred sound, the great Tone-Poet, and we must not forget that all harmony is based upon the common

[1] Hâr Nârâyana : *Vêdic Philosophy*, p. 74.

chord of tonic, mediant, dominant C, E, G. He who is above Space, conceived as Length, Breadth, Height, and beyond Time, known to us as Past, Present, Future, is in popular thought Brahmâ-Visᶜnu-Śiva; to the Vêdântin He is Sat-K'it-Ânanda; in our *Upanisᶜad* the imperishable Ôm is TRKÂUS'A, appears in three sheaths as G'ÂGRAT, SVAPNA, SUSᶜUPTI, whilst the Âtmâ is similarly known as *vâiśvânara*, *tâig'asa* and *prâg'ña*. Not less than three lines enclose a space, and in this connexion it is interesting to remember that the Indians of the Western Continent represent the Infinite by a Triangle (Mikmak: Δ Nukskam God). Indeed, this colossal conception of Deity is deeply seated in the human breast. The prophet of Paradise, the master of "mystic, unfathomable song," sees all things in God as the different modes in the unity of the Spinozian substance. Our thoughts are born in God, not in the moment of time in which we think them, but exist in Him in that Eternity which is peculiar to mathematical truths.[1]

[1] Par., xvii., 13.

Here, then, we have the realisation and reconciliation of AD^cIB^cÛTA, the separable nature of Brahma, AD^cIDAIVA the procreative principle in Nature, and AD^cIJAG'Ñ̃A the meeting of the human and the Divine. It is the unfolding of the infinite Spirit, whose face is hidden in the golden veil of Truth. The feeling after the Divine which we find in the *Ṛg-Vêda* :—

ÊKAM SAT VIPRÂ BAHUD^cÂ VADANTI,

is here merged in the beautiful thought HṚDI-AJAM He is in the Heart! For surely this is the meaning of "the Jewel in the Lotus" ÔM MANI PADMÊ, the sacred name in the heart of man.

And we of the West, to whom the sweet Galilean vision, the revelation of the Son of Man has come, know that the secret of union is the Sacred Name engraven on the heart, when we hear the farewell prayer: "Holy, righteous Father, keep them in Thy name, which Thou hast given Me, that they may be one, as We are one!"

TRANSLATION.

To Him, the one, imperishable Ôm,
Who was, and is, and shall be ; 'yond the foam
And fret of Time, and man's and Nature's home !

His name is Brahma, spirit, self and Soul,
Four-fold in form, and yet, in essence whole !

O'er Nature's realm He watches, vision true
Guards mind and matter, speech, thought, me and you !

And so, in second phase, He aye appears
Worlds' dreamer and the Architect of years !

As rest, self-folded, human souls in sleep,
When ear and eye repose, no vigils keep ;
So He, in thought, in joy, knows slumber deep !

Yea, this is He, awake, or in a dream
Within, without, o'er all things is supreme !

Not solely self-absorbed know Him to be,
  Nor yet as wholly lost in trackless space ;
  As mind made manifest, as giving face
To truth, ay, this and more : we cannot see
The half, much less the whole of Him who lies
Unseen, unsearchable ; His qualities
No man can name. Within the soul, know this,
An undivided Blessing and pure Bliss !

This matchless spirit present ev'rywhere
The symbols A, U, M, can best declare.

Of waking, watching find in A the sign,
The first phase this of Being all-divine :
O take this step and all desires are thine !

And meditation doth the U proclaim,
  An ordered world, an architectural mind.
  Whoso has ta'en the second step will find
His home rejoicing in the sacred Name!

In M behold the silent soul in sleep:
Who grasp this truth, of world-thought measure keep.

The fourth is Reconciliation sure,
The last, the best, the measureless, the pure,
Awake, aware, asleep—life's thrill and flush,
The Soul supreme, the silence and the hush!

CHAPTER IV.

THE RELIGIOUS IDEAL

IN passing to the religious ideal the reader may well be surprised to find anything in Budd^cism so described. At first sight this is natural enough, for Gautama, the Budd[c]a, was primarily and principally an *ethical* teacher, one to whom *meditation* was far more than *worship*. He preached a salvation to be attained here and now on earth, and whilst he did not deny the divinities of the Vêdas and Âranjakas, he always held that they themselves stood in need of salvation, which, for gods and men alike, was along the Noble Eightfold Path.

But, as will be seen from what follows, when the Tat[c]âgata entered *parinirvâna*, his disciples had come so to revere him, the Order which he founded, and the Law which he proclaimed, that what we really

find, after the passing of the Master, is a very genuine form of religion, a confession of sin and a worship of the founder.

1. THE BAUDD^{c}A CONFESSION.

In the ancient treatise known as *Mahâparinirvâṇa Sûtra*, describing the entrance of the Enlightened into supernal peace, we have an account of the farewell of Śâkja Muni, Sidd^{c}ârt^{c}a, Gautama the Budd^{c}a, which, to followers of the gentle Ascetic of the North, is what the 14th chapter of St. John's Gospel is to ourselves. We read how "the blessed One came to the Mango Grove" discoursing on life and death, the four great truths and the Noble Eightfold Path. Conscious of the great loss they are about to sustain, the disciples are eager to have their doubts and difficulties solved, their hearts comforted, and their minds directed to *Parinirvâṇa*, the Ârhat goal. Ânanda, the cousin and beloved follower of Gautama, is curious to know the fate of certain members of the brotherhood who have passed away.

To this question the Budd^{c}a replies that such speculation is barren and vain, but that any B^{c}ikṣu who can make Confession of Faith in the form of the prose passages which follow, constituting the *D^{c}armâdarśa* or Mirror of Truth, may rest assured that he will attain the highest good. The text itself is canonical, being found in the *Tṛpiṭaka* or Three Baskets, as the Baudd^{c}a scriptures are called; the stanzas accompanying it, though old, are not so ancient. In rendering these venerable specimens of Pâli sacred poetry into English verse we have striven to give the spirit rather than the letter of the original. With the exception of the two verses immediately following the introductory ascription they are still said or sung by members of the Saṃg^{c}a when they meet in solemn conclave for the recitation of the *Pratimôks^{c}a* or Office of the Confession of Priests.

As regards the said two verses a word of explanation is necessary. The first is a poetical expansion of the celebrated couplet by which Assag′i received Sâriputra and Maudgaljâjana into the Samg^{c}a. Not long ago we received from Burma an ancient

Baudd^{c}a tile, found at Taguṅ, on the Irawadi, which centuries ago was the capital of the country and whence the religion of Śâkja Muni was first introduced into Burma. The sculpture represents Gautama the Budd^{c}a in the "witness" attitude, with Sâriputra on one side and Maudgaljâjana on the other. Underneath the figure is an inscription in characters midway between those found in Kutila and in Assam. So far as we know it is the only instance of the use of these letters in Burma. When deciphered it turned out to be the distich in question. And it is a noteworthy fact that the Saṁskṛt form of this Pâli stanza was the first original Baudd^{c}a text on religious monuments discovered in India. It was read for the first time in 1835 by Prinsep on the pedestal of a mutilated statue of the Budd^{c}a found in the ruins of an ancient city near Bak^{c}ra. Since then a sculpture of Gautama in the "witness" attitude, of the eleventh century, has been found in the western portion of the temple at Budd^{c}a Gajâ, and the Saṁskṛt form has also been discovered on a stone taken from the excavation of the Stûpa of Sârnât^c.

When he first heard of Prinsep's discovery Csoma de Körös remembered having often met with the lines in Tibetan books.

The second verse has lately been found with the first in four remarkable Inscriptions at Behâr described by Prof. Bendall in the Transactions of the Tenth Orientalist Congress. A poetical rendering of these inscriptions is necessarily conceptual only. For a literal translation we may refer the reader to Prof. Bendall's article and to Burnouf's *Lotus de la bonne Loi.*

Whether these two stanzas are ever recited with the others at the Pratimôks[c]a ceremony we cannot say, but, as they constitute a real summary of the Tat[c]âgata's teaching, we feel quite justified in inserting them.

The others are undoubtedly repeated when the chapter meets in the Sîmâ of the ancient Lohapâsâda in the city of Anurâd[c]apura, for there they were heard in 1874 by the late Sir Frederic Dickson, who has given us a version in prose in the October number of the *R. A. S. Journal* for 1875. He says :—

"The building has none of its original magnificence. The colossal stone pillars alone remain as a memorial of the devotion of the kings and people of Ceylon to the religion which was taught them by Mahendra, the great apostle of Buddcism. In place of the nine storeys which these pillars once supported, a few in the centre are now made to carry a poor thatched roof no larger than that of a cotter's hut, and hardly sufficient to protect the chapter from the inclemencies of the weather. Still there was a simple and imposing grandeur in the scene. At the back of some dozen or more of these gigantic pillars were stretched pieces of white calico, to form the sides of the room: the ceiling in like manner was formed by stretching white calico above the pillars to conceal the shabby roof, the bare ground was covered with clean mats, two lamps gave a dim light; the huge columns, grey with age, stood out against the white calico. At the top of the long room thus formed was hung a curtain of bright colours, and through a space left for the entrance were visible, row after row, the pillars of the ancient

palace, their broad shadows contrasting with the silvery brightness of the tropical moon.

"Accompanied by a friend I went to the chapter-house about seven o'clock in the evening; we were met at the door by the priests, who showed us to the places prepared for us—two cushions on the floor at the bottom of the room, at a distance of about two fathoms from the place reserved for the priests. The ordinances of Budd^ca require that all persons who are not ordained priests, free at the time from all liability to ecclesiastical censure, shall keep at a distance of two and a half cubits from the assembled chapter. It was on my pointing out that this was the only direction of Budd^ca on the subject that the priests consented to make an exception in my favour, and to break their rule of meeting in secret conclave.

"After we were seated the priests retired two and two together, each pair knelt down face to face and made confession of their faults, one to another, in whispers. Their confessions being ended, they took their seats on mats covered with white calico, in two

rows facing each other. The senior priest, the seniority being reckoned from the date of ordination, sat at the head of one row, the next in order at the head of the opposite row, the third next to the senior priest, and so on right and left down the room."

Having duly confessed and obtained absolution they all fall upon their knees and say:—

THE MIRROR OF TRUTH.

"To him, the perfect and the blest,
All adoration bring;
He aye has shown us highest rest:
His praises ever sing!

"'Tis he proclaims our being's rise,
Of ceaseless life the ebb and flow;
'Tis he, the great Tat^câgatô,
Who trod the path and taught release,
Forsook the world for perfect peace
And preached the noble verities!

"The secret of our world,
Its mystic spell;
Why thus for ever hurled
In space to dwell?
By him alone unfurled,
He knows it well!
And how it all will cease
In peace, peace, peace!

"I believe in the Adorable, the holy one, in him who attained to total truth, having become perfect in supernal wisdom and conduct, who trod the Path, who knew the world, the unsurpassed, who was master of the human will and teacher of gods and men, Budd^{c}a, the blessed. Through life till I reach Nirvâṇa my refuge shall be Budd^{c}a!

"The enlightened souls of yore
And Budd^{c}as yet to be,
Yea, those now at our door,
My joy eternally!

"No other refuge do I know,
My triumph and my food:
By these fair words of truth I trow
The best of all is Budd^{c}.

"My head unto the ground
In his feet's dust I bow,
Wherein my sins are found
I beg forgiveness now!

"By the blessed One the Law was nobly taught: its action is instantaneous, time having no effect upon it. Its invitation is gracious; it leads to perfect peace. On this alone the hearts of the wise are set. Through life until I reach the goal I put my trust in Truth!

"The teaching as it is to-day
And as it was long, long ago,
Yea, and in ages yet to flow,
My heart will evermore obey.

"No other refuge do I know,
My triumph and my awe:
By these fair words of truth I trow
The best of all is Law.

"I fall upon the knee,
To truth supreme I bow;
Of Law and Baskets three
I crave forgiveness now!

"And I believe in the venerable assembly of disciplined brethren, the holy Order of the righteous, in such as walk uprightly and live by law, in those, indeed, who grasp the four sublime truths and tread the Noble Eightfold Path, who are worthy of hospitality and offerings, ay, and of salutation with joined hands to the forehead—a field of merit unrivalled in the world. Through life until the rest supreme, my refuge is the noble Band!

"The Church as in the past
And as it is to-day;
The Band as it will last
I ever worship may.

"My refuge is in thee,
My triumph, my delight:
In these fair words I see
The battle for the right.

"With head upon my hand
In holy love profound,
Forgiveness of the Band
I ask upon the ground.

"The saint, the church, the truth
Shall be my master now,
Nay, have been from my youth:
At their command I bow.

"Upon my head abide
Three shelters, symbols three,
And ever at my side
Nirvâṇa's shining sea.

"Three signs, the threefold goal,
Ah! only think of this,
Nirvâṇa—thought of bliss,
Bring peace into my soul!

"Three saints around me stand:
The Law, the Church, the Budd^{c};
They took me by the hand
And taught me all they could.

"The words, the deeds, the very thought
Of the great Teacher I adore;
Yea, every shrine and every priest.
And, when from sin I am released,
I yet may gain that blissful shore
Where he is all, and I am nought!"

2. ZOROASTER AND THE SACRED NAME.

WHO and what was the founder of the Pârsî faith? This is a question which has fascinated many scholars, and which can hardly yet be said to have been fully answered. Whilst some maintain that Zoroaster was a mere reformer who turned the gods of his fathers into demons and sought the abolition of the Vêdic creed by the establishment of a new religion, others hold that he was a mythical person, a storm-god who, like Gajô Maratan, Jima and the bird Kars^{c}iptan, represents the godlike champion in the struggle for light against darkness. Prof. Kern considers the prophet to be a humanised Hesperus, and Sôs^{c}jôs, the lawgiver that is to be, a personified Phosphorus. In these discussions etymology plays an important part. Zoroaster is the Greek form of the ancient Bactrian or North Erânian *Sara-t^{c}us'tra*, which is the Pârsî equivalent of Proto-Âryan *G^{c}ara-tvaktar* (√*^{c}gar*, to glitter; √*tvak*, to frame), meaning "gold-framer," the brilliant one, and in the superlative Sarat^{c}ustrotema, the most illustrious one.

Now, whether we regard the Maṣdean lawgiver as historical or mythical, there can be no question as to the interest attaching to the study of what, according as its main tenet, its supreme God, its priests, its apparent object of worship, or its supposed founder has been most kept in view, has been known as Dualism, Maṣdeism, Magism, Fire-worship and Zoroastrianism.

The sacred canon of the Pârsîs called Abas′tâ or Avesta consists of Vendidâd (*vî-daeva-dâta*, law against the demons), which deals in twenty-two chapters with purification and punishment; Vispêrad (*vispê ratavo*, all heavenly masters), invocations and litanies for the sacrifices, in twenty-five chapters; and Jasna (sacrifices), the liturgical book *κατ' ἐξοχήν*, in seventy-one chapters. It includes the Gât^{c}âs or five holy hymns, written in an older dialect than the rest of the canon. In this more ancient form of speech are also found the two sacred prayers Ahuna Vairja and As^{c}em Vôhû, recited at the end of the Ôrmaṣd Jas^{c}t. The Jas^{c}ts or Hymns of Praise form, together with several smaller pieces, the K^{c}urda Avesta, the

minor canon, which serves as a Prayer-Book for the Pârsî laity.

In the form in which we now possess it the Avesta is the work of a somewhat late redaction, most likely that undertaken by Aderbâd Mahrespendân at the instigation of the Sâsânian King S^{c}âpur II. (309-379 A.D.). There was an earlier redaction under Ardes^{c}îr Bâbegân, but of this nothing certain is known.

Zoroastrianism may be said to have been founded before the beginning of the Achæmenian dynasty, and under it to have become the state religion. By the invasion of Alexander an end was put both to the royal house and to the established religion, and it was only with the rise of the Sâsânian dynasty that the Maṣdajas'nic creed again became the dominant faith. As reflected in the Avesta the religious system of the Magi or Maubads is simply this: The world is the work of twin forces—Ahura Maṣda the good, Angra Mainju the bad. All that is right and true comes from the former, all that is false and wrong from the latter. Between these two principles there is constant

conflict. History is nothing but a record of their warfare. As M. Darmesteter well said :—

"There were two general ideas at the bottom of the Indo-Iranian religion ; first, that there is a law in nature ; and, secondly, that there is a war in nature".

The god who fixed that never-failing Law, on whom it rested as on a rock, was Asura Mêdcâ, Ahura Maṣda, "all-knowing Spirit". In the great creation he followed the path of Ṛta, the way of Asca ; but into his ordered realm came Angra Mainju, the lawless, and marred the perfect plan. Hence a conflict in which man too has to take part, "his duty in it being laid before him in the law revealed by Ahura Maṣda to Ṣaratcus'tra". At length, in the fulness of time, a son of the lawgiver will come, named Saoscjañḍ, the Saviour, when the Evil One and Hell shall be destroyed, when men will rise from the dead and universal peace will reign. Hence we can understand how it was that the "Wise Men from the East" (*μάγοι*) were led to follow the Star even unto Bethlehem, and to bring to the cradle of the Saoscjañḍ of the world, gold and frankincense and myrrh !

The will of Maṣda is fulfilled by the representative man Ṣarat^{c}us'tra, who, for his armour in the fight against the fiends, takes Ahura's soul, the holy Word (Mant^{c}ra Spenta). In the forest of the holy questions the servant of the great Ahura seeks to know the sacred Name, and the Ôrmaṣd-Jas^{c}t, of which we give a metrical rendering, is the answer to his petition. Not many years ago a catechism was prepared by a Maubad for the use of Pârsî children in which the following occurs :—

Ques.—How many names are there for God ?

Ans.—It is said there are one thousand and one names, but of these one hundred and one are extant.

Ques.—Why are there so many names of God ?

Ans.—God's names expressive of His nature are two: "Yazdan" (omnipotence), and "Pauk" (holy). He is also named "Hormuzd" (the highest of spirits), "Dádár" (distributer of Justice), "Purvurdegár" (provider), "Purvurtar" (protector), by which names we praise Him. There are many other names also, descriptive of His good doings.

But the peculiar interest of the Ôrmaṣd-Jas^{c}t is the very beautiful and remarkable fact that in it we find the same spiritual predicate of the Eternal which is familiar to us in the Hebrew and Egyptian Scriptures, namely, I-am-that-I-am !

"O mighty Masda, majesty divine,
Thy name, I pray Thee, tell me ; I am thine.
Naught else can foil the felon and the foe
Or bring salvation to a world of woe!"

So spake the prophet, waiting for the Word,
That matchless Mant^cra of the lofty Lord.
"In all the world of bodies, only this,"
Ahura said, "can lead the soul to bliss.
The spirits of the just in this are blest,
The tides of men and things herein find rest.
Know, then, O Spitama, my name is: He
Whom all men question, asking ceaselessly.
The second is: Bestower of the host,
And then: the Lord of all, from coast to coast.
My fourth is: Altogether Holy One,
The only comfort of a world undone.
In me too find the Germ of all things good,
The hourly blessing and the daily food.
I am the Wisdom of the wise, the Light
Of all that shines and makes the glad earth bright.
Know thou in me the nations' saving Health
And all that goes to make man's highest wealth.
Ahura Masda, mighty Spirit, call,
And on thy knees before me softly fall!
For I am He in whom no ill is found
Though known among all souls the wide world round.
Invincible am I, accounting well
Earth's legions, yea, and I can see and tell
The stars above, the sand upon the shore,
The seeds of time that grow for evermore.
Creator, Healer, never growing old,
I AM, I AM ; and all at once is told!

"These names recite and thou shalt surely find
In rising and retiring, peace of mind.
They are a shield against the unseen sin,
The foe without, th' unhallowed brood within!

"O Sarat^{c}us'tra, righteousness my law;
Relieve the poor, and work without a flaw;
My will be thine, and thine the holy awe!

"Ahuna Vairja, holiness is best,
Who As^{c}em Vôhû knows, is richly blest!"

3. ISLÂM'S ALLÂH.

HOWEVER shadowy the thought of God may be with many dwellers in the East, there is not the least doubt about the view of Allâh entertained by Muṣalmâns. In simple, forceful utterance, in sentences "like mighty blocks of granite," the wild prophet of the desert has given us his uncompromising theology. To Muhammad nothing was more certain than the existence of a personal God. With the cry: "There is no God but Allâh and Muhammad is His prophet," he and his legions overran Arabia, destroying heathendom and its worship of idols and enforcing by fire and sword the essential tenets of Islâm.

As a proof of the existence of this one God the seer called to witness his own mission and the revelations made to him by the angel Gabriel. He pointed to the Kurân, imparted to him by Allâh; he appealed to his wonders and triumphs, and especially to the great works of the Almighty in creation.

But we must not forget that it was no new God whom the Arabian prophet proclaimed. "They say: Be Jews or Christians, and ye are in the right way! Answer: No, follow rather the religion of Abraham, in so far as he was a Hanif. He did not belong to the polytheists. Who has a better religion than he who resigns his fate to God and does good and follows the faith of Abraham as a Hanif? For God took Abraham as a friend. Say: We believe in Allâh and in that which He has revealed to us, to Abraham, Ishmael, Isaac, Jacob and the tribes; in what has been imparted to Moses and to Jesus, and in that which has been revealed to the prophets by their Lord." Again: "Dispute not with the people of the Book (Christians and Jews) unless in the kindliest

manner, except against such of them as deal evilly, and say ye: We believe in that which has been sent down unto us (the Ḳurân), and in what has been sent down unto you (the Old and New Testaments), *and our God and your God is one*, and to Him are we self-surrendered". To the Jews Muhammad cried: "Will ye strive with us about Allâh? He is our Lord and your Lord. We have our works and ye have your works, and we acknowledge Him only." Thus the Allâh of Islâm is the Jâhû of Israel! Indeed, the very word itself which is daily on the lips of 170 millions of Muslims is simply another form of Elôah, as we have shown elsewhere.[1] And we must remember that it was the *Masora* or traditional Judaism rather than the *Markâba* that was best known to the Arabian Seer.

Yet, though the word Allâh is found well-nigh three thousand times in the Ḳurân, during the first three years of his public career Muhammad seldom, if ever, used it. At first he called his God "Lord," probably because the Jewish-Christians of whom he learnt so

[1] *The Idea of God and the Moral Sense*, p. 43.

called their God. "My Lord," "your Lord," "thy Lord," "Lord of worlds," are expressions often found in some of the earlier Sûras. Rak'mân, "merciful," is also found as a predicate of Deity, for "call Him Allâh or call Him Rak'mân, however ye call Him ye do well, seeing that all beautiful names apply to Him!" And, in fact, the followers of Islâm express the attributes of the supreme Allâh by ninety-nine "good names" (asmâ'el K̈usnâ) which, in the Arabic, are generally participial forms. He is Creator, Opener, Protector, the Judge, the King, the Faithful, the Holy: He is almighty and knows what is in the sea and on the dry land. Not a leaf falls but He knows it. Not a seed in the dark earth, nothing green, nothing dry that is not clearly recorded in His great book. It is He who sends refreshing sleep and knows the acts of men by day. As soon as the goal is reached He causes men to rise. They will then return to Him and He will tell them what they have done. He is Lord of His servants, and sends His angels to watch over them. He is eternal, one and individual, not endued with form nor circumscribed

by limit or measure, comprehending all things but comprehended of nothing.

At the same time the prophet does not hesitate to ascribe even repulsive attributes to his Allâh. He is extraordinarily cunning: "Allâh, too, bears malice, and He is the cleverest of all forgers of malice" (viii., 30). "The Jews used cunning, but God outwitted them, seeing that He excels the most cunning in craftiness" (iii., 47).

And He is tyrannical, is like an arbitrary Eastern despot. "Fear God, for His chastisement is hard." He pardons whomsoever He will and punishes wholly according to His pleasure: man himself is helpless, for his fate is determined beforehand (Kismat). "Round the neck of every man we have bound his bird" (v., xvii., xlvii.).

Such is Allâh ta'âla, who in heaven preserves the original text of the Ḳurân, and strikes out or leaves in as He thinks best, who commanded His servant Gabriel to communicate this book word for word to Muhammad, so that the earthly Ḳurân should be an exact copy of the heavenly!

Perhaps the finest chapter is that known as the Sûra of the Sun, which gives us at once extensive and intensive sublimity (xc.): —

By the splendour of the Sun
When the day has just begun;
By the glamour of the Moon
And the glory of the noon;
By the darkness of the night
And the mystery of light;
By the heavens and the earth
And of mind the glorious birth;
By the gnawing sense of sin
When the springs of right begin,
When the pure man gets his meed
And the sinner stands in need.
Lo! the people of Tamûd,
Stiff in neck and hard of mood,
Their own prophet they denied,
Flinging guidance from their side.
For this baseness, reaching far,
They of Allâh punished are.
His apostle said: "But think,
'Tis God's camel, let him drink!"
Yet of this they took no heed,
Killed the camel, slew his seed:
Allâh's wrath is sore indeed!

As representative Sûras we may also take cxxii. and the *first*, the former pointing out the unity of the

Godhead, the latter a prayer for help in the true Path.[1]

Say: one and one alone is He,
Our Allâh, great eternally;
Begotten ne'er, can ne'er beget,
None like to Him discovered yet!

To Him, the merciful, the just,
Before whom mortal man is dust,
Let all the world its praises bring,
Of judgment-day He is the King!

O Allâh, lead us on the way,
The path of right, to perfect day,
Lest, wand'ring far, we miss Thy grace
And fail at last to see Thy face!

We pray for help, we ask for light,
Who know Thy wrath, who feel Thy might;
O God of Islâm, Lord of all,
In mercy listen, hear our call!

[1] The opening chapter of the Kurân, known as Sûratu'l-Fâtiha, is by all Sunnîs considered to be one of the most sacred. It consists of only seven "signs" (âjât) or verses, but there is a traditional saying ascribed to ᶜAlî: "All that is in the Kurân is in the Sûratu'l-Fâtiha," and the Hurûfîs even go so far as to say that the first verse or the Fâtiha, which contains eighteen letters, represents the 18,000 worlds which constitute the universe.

4. SEMITIC MONOTHEISM.

OF the many inspiring and important gifts to which those whom we know as Hebrews, Israelites, Jews can lay claim, none can compare, in lofty dignity and sacred meaning for all time, with what has been often called the Semitic instinct of monotheism. Though for majesty of metaphysical thought there is nothing to surpass the speculations of the ancient Âryan Rṣ^{c}is, as we find them in the Upanis^{c}ads, it will, we think, be generally admitted that we must look to the "people of the Geist and of the Book" for the most spiritual conception of Deity. It is doubtless true that alike in Egypt and Persia at a very early date we meet with the belief in the great Oneness of the Godhead. About the time that the Hebrews went down into Egypt the pious dwellers on the Nile were wont, in burying their dead, to place in the tombs scrolls on which was inscribed the ineffable Name—Nuk-pu-Nuk, I-am-that-I-am! The very same conception—Ahmi jat Ahmi—is found in the Avesta, in that most wonderful of Ja^{c}sts, the

Ôrmaṣd. But it was the Semites alone who raised this sublime conception of supreme Unity (tavḥîd) into an absolute, final dogma.

ᶜSmâ Jisrâêl: Jâhû Elôhênu, Jâhû ekᶜâd!

Hear, O Israel: the Eternal, our God, is One Eternal Being!

—DEUT. vi. 4.

Kul hûa Allâhu aḥadun. Allâhu-s-samadu. Lam jalid va lam jûlad. Va lam jakun lâhu ku-fu-an aḥadun!

Say: God is One, God the Eternal. He begetteth not and He is not begotten, and there is none like unto Him!

—ḲURÂN, S. cxii.

We cannot indeed call it, with M. Renan, an instinct of monotheism, for it took years of persecution and the blotting out of political existence to enforce this truth upon them. Yet, from the first, there has always been a great difference between the Semitic conception of the Kosmos and that of any other tribe or family of nations. The Semite never identifies God with Nature. Man Semitic, be he Hebrew, Samaritan, Arab or Assyrian, does not speak of Dryads, Oreads, Naiads. To him the multiform manifestations of Nature are all controlled

by one awful, invisible Presence—Êl, Allâh, Elôah, Elôhîm, and, above all, Jâhû! Indeed, it is not too much to say that, to Arabian monotheism, we owe the beginning of physics, and to the monotheism of the Jews the æsthetic contemplation of Nature. Alexander von Humboldt did well to point out that the essential characteristic of the nature-poetry of the Hebrews is its constant treatment of the Kosmos as a whole, its reflex of monotheism just that very refusal to regard any part of nature as separately divine. It conceives the whole of the universe in its unity. And nowhere do we find this more beautifully expressed than in the 104th Psalm, which, with but slight paraphrase, we here render into English verse.

To Him who at the first breathed chaos forth,
That thence might be evolved broad-bosomed earth;
To Him, who from the atoms, without aid,
A living garment to Himself hath made;
To Him, who still within Himself above,
All nature formèd in His boundless love!

With light as with a garment He is clad,
With thought of all things living He is glad;
At life's beginning silently He waits

To open up the fountains and the gates
Of being, stretching out the whole expanse
In curtain-like suspension, lordly dance

Of chariot-clouds, and beams on ocean's wave,
Such majesty of glory round the Lord who gave
Upon the wind's swift wings He lightly walks,
With spirits of pure fire serenely talks,
Whilst multitudes of angels flutter by
In circling worship of the Lord on high.

The earth's foundations are securely laid,
By Heaven's almighty hand the world is staid
And covered with the mantle of the deep
That e'en above the mountains lies asleep,
Till, roused by thunders of the eternal Voice,
The waters rush along and cry "rejoice!"

Adown the slopes the springs exulting burst
And asses wild delight to quench their thirst;
The birds among the branches gaily sing
And echoes round the mountains grandly ring;
The cattle to a thousand hills are led
And man finds strength in wine and oil and bread

The cedars and the firs, so full of sap,
Invite the little fledglings to their lap;
The wild goats seek the hills, the conies, rocks,
And climb the heights together in their flocks.
The sun, far-seeing, sets the bounds of time,
The moon's soft radiance renders night sublime!

He maketh darkness, and the beasts creep forth
And wander, hungry, from the South to North,
Until, from out the East, the eye of day

Begins to open and the light to play,
When man goes forth to work. The forests rest
And join the chorus of "Creator blest!"

The sea is His, He made it; it is great.
The eyes of all upon Him daily wait:
There go the ships, the phantoms of the main,
That fill the harbours of the world with grain.
Behold, and bow the head, and bend the knee,
For all the sons of men in Him are free!

Seek ye, who will, to solve the holy knot,
Of love is life, though this ye have forgot;
Pure love alone the endless All sustains,
Alone by this the life in Man remains;
And ye, who crave to know the secret law,
Look up to God with holy fear and awe.

By time and space unmovéd He is there,
Although unheard as yet by mortal ear;
And often has the eye of man been dim
In finding faint similitudes of Him;
Each rugged crag and ev'ry little rill
In naked splendour, sing His praises still!

5. THE SON OF MAN AND THE RULER OF THE JEWS.

THE scene between the assessor of the Sanhedrin and the Messiah has ever seemed to us the most profoundly interesting in the whole history of religion. If only some great artist, himself "born of the Spirit," would render it on canvas! It is the meeting of the

Old and the New Testaments, and, in order to fully appreciate it, we must ourselves metaphorically become children of Israel, and remember that the Christ both in birth and early training was " made under the law ". Here we see the glorious expansion of Israel into the one true *σῶμα* of which Jews and Gentiles should alike be the *μέλη* and the Son of Man the *κεφαλή*.

NICODEMUS.

The gloaming falls o'er Galilee: the Syrian sun
'Mid glory-clouds departs, and touches with a kiss
The untrodden heights of Israel's hallowed crags,
The slopes of God's own hills, the shepherd's pasture lands,
The cedars of a thousand years, the palm-plumes of the plain;
His radiance passing to the lady of the night.
O watchful queen of night, who in depths of brooding
Blue thyself enthron'st, and ye that globe yourselves round
Heaven's dome; ye voices of the silence and the sea,
That saw the scene that night and sang celestial song!

In the blue serenity
Of the Galilean Sea,
Glassing faces infinite,
Strewing nightly paths of light,
Stars on stars in bright array
Glorious firmament display.

And there, alone, beneath the low Judæan moon,
In pure and spotless sanctity of truth, with eyes

Upon the stars—the Saviour stands: the Peace of God
Is on His brow, the Will of God upon His heart!
Jerusalem to-night to her own name is true,
"Abode of peace and bliss" seems writ on Zion's halls,
Above the city gates and on the watchman's face.
The weary camel from the far Damascus sleeps,
The busy merchants take their rest, the children dream
Their dreams, and all the air is quiet as a bride.
And lo! in flowing stole arrayed, and intellect
Well stored with wise and weighty words of Hebrew thought,
The ruler comes, a man of high degree, a Jew
Of Jews, the Sanhedrin's best friend, in Talmud versed
And lover of Kabbâla, known to young and old
Alike as learned in the Law. Afraid to come
By day, when all the world would know, he seeks the veil
Of night. Together thus upon the lonely street
Behold the Son of Man and one of Israel's lords,
The patron and the Carpenter! And so the Man
Of sorrows, Galilee's pale Peasant, meets alone
Judæa's Pharisee, with wisdom of the south.
"Rabbi, we know Thou art a Teacher come from God,
For none but one from Him can do the things Thou dost."
'Tis thus the scholar speaks, expecting meed of praise:
With form of rev'rence, satisfied to lightly gauge
High heaven's heart. "Except a man be born again
He cannot see God's kingdom." Calmly, clearly comes
Upon the night this heavenly truth, and throbs beneath
The stars. Re-birth? Impossible! the ruler thinks;
So slow to grasp essentials is the fleshly mind.
How can the ruins of a wrinkled eld be lit
By smiles of youth? Can mother's breast again enfold
The full-grown son? And can the flower of mind slip back
Into the bud?

"To thee indeed, indeed I say:
Except a man be born of water and of soul
He cannot come into the kingdom of our God.
That which is born of flesh, is flesh: whate'er is born
Of Spirit, spirit is. O marvel not that I
Should say to thee: ye must be born again. The breeze
Where'er it will doth blow; thou mayest hear the sound
But canst not tell from where it comes or whither goes.
E'en so is every one whose birth is of the Soul!"

So speaks the Teacher come from God, to whom all hearts
Are open, every secret bare. The Pharisee
Is startled, scarcely giveth credence to his ears,
And puts his question quickly: "How can these things be?"
To whom the Saviour, knowing well his pride of birth
And love of legal lore: "And art thou then a lord
In Israel, yet remainest ignorant of this?
To thee, indeed, I truly say: what we do know
We speak, and what have seen declare, but ye will not
Receive the witness which is ours. If I have told
You earthly things and ye believe not, how will ye
Believe the things divine?"

And whilst the Pharisee
In conscience-stricken silence waits, communing with
His heart, lo! from the Master's lips a truth profound,
Intense and mystical: "And into heaven hath none
Gone up but He who down from heaven came, nay, is
In heaven—the Son of Man. Like Moses' serpent He
Uplifted must be, so that every one with faith
In Him may have eternal life. For, God so loved
The world that e'en His Son, His only-born, He gave,
That whosoe'er in Him believes should not be lost
But have e'erlasting life. For, God sent not His Son
Into the world it to condemn, but that the world
Through Him be saved!"

Too awed to speak,
Afraid to go away, abashed before the Lord
The ruler stands. Was it for this he chose the hush
And rapture of the stars? And is this He who came
From yonder turkis-vaulted dome to find a home
In lowly Nazareth? No scholar of the schools,
No Rôs[c] hakkeneset[c], but living, lasting light!
Ah! weary heart, and canst thou not believe? Wilt feed
On husks when thou canst have the true and living Bread?
"Whoso hath faith in Him is not condemned, but he
Is judged e'en now who hath not faith, for, on the name
Of God's own Son, the only-born, is no belief.

"And this the judgment: into the world came Light, but
Because their works were wrong, mankind the darkness loved
And not the light. For, whosoe'er doth evil hates
The light, and cometh not thereto, lest manifest
To all the world his works should be. Alone who does
The truth can come unto the light, whereby is seen
How worked in God the works of such have been."

The meeting o'er,
These holy truths remain. And Nicodemus wends
His way past the bazaar and pillared hall of state,
His heart on fire, his soul all wonderment, to wait
In silent prayer for full enlightenment, to watch
The mystery of growth, the dawn of day, the tears
Of penitence and peace, the Hebrew hope, the Light
Of the eternal years!

O night sublime! O day
That is to be for Jew and Gentile, bond and free,
Come soon and stay! Come, Lord, abide!
And keep us ever at Thy side!

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